

NEW SCOTCH SUITINGS, NEW FALL OVERCOATS, 4 CASES NEW SCARFS.

PETHICK & McDONALD 293 Richmond St.

C. M. B. A.

Stratford, Aug. 22nd, 1887. To the President and members of Branch No. 13, C. M. B. A., Stratford.

Dear Sirs.—Allow me to return my thanks for the many acts of kindness...

Received from Thomas J. Douglas, Recording Secretary Branch No. 13, C. M. B. A., the sum of two thousand dollars...

Assessments 11 and 12 were issued from the Grand Secretary's office on the 6th inst. They contain 13 deaths calling for the distribution of \$36,000 as follows:—New York \$23,000; Michigan \$6,000; Canada \$2,000; Ohio \$2,000; Kansas \$2,000; Illinois \$2,000.

The following will answer in substance the questions submitted by our Toronto brethren:

If any officer elected is absent he may be installed by proxy, and the installing officer of the Branch may install him the first meeting at which he is present.

As the member elected did not attend any meeting of the Branch to date, since regular elections, he must have been absent more than three successive regular meetings, and if not prevented by sickness or some other unavoidable cause, the president should have declared his office vacant unless objected to by a two-third vote of the members of the Branch present and entitled to vote.

If the officer was duly elected and refused to present himself for installation, the installing officer had power to declare the office vacant, and this should have been done when it was seen that said officer elected did not intend to accept the position.

Any officer may be removed for inattention to his duties, but in case of a vacancy in office, nomination must be given and nomination made at the last previous regular meeting, and no election shall be held except at regular meetings.

When vacancies are to be filled, election and installation may take place at the same meeting.

No officer in the Branch should be left vacant, and it is a part of the president's duty to see all parts of our constitution relating to Branches properly fulfilled in his own Branch.

The regular meetings of the Branch are held at the time and place appointed by standing resolution or by law of the Branch, and cannot be changed by the president or any other officer without the consent of the Branch.

When either the first vice president, 2nd vice president, or senior cancellor, present at a regular meeting, presides in the absence of the president, he has the same power and authority as the president.

The action declaring the office vacant was not illegal. Any member in good standing has a right to endeavor to have abuses rectified either by a motion, complaint, or charge.

An appeal to the Branch must be seconded, and then the question shall be: "Should the decision of the chair stand as the judgment of the Branch?" This question shall be put without debate, and it requires a two-third vote of all present to carry an appeal.

Reunion of Michigan Brothers.

Yesterday morning the pro Cathedral of St. Aloysius on Washington avenue was densely crowded, the occasion being the presence at high mass, commencing at 9 a. m., of the resident and visiting members of the C. M. B. A., in attendance on the reunion of the order in this city.

There were fifteen priests present, five of them being pastors of city churches, three Redemptive Fathers, three Jesuit Fathers, the Superior of the Franciscans, Very Rev. Edward Van Lue, S. T. B. of Port Huron, Rev. Fr. T. Baumgartner, of Pontiac, and Rev. Wm. De Bever, of Ypsilanti.

Rev. Ernest Van Dyke, of St. Aloysius' Church, was the celebrant of the mass; Father Mullane, O. S. B., the Deacon, and Father Baumgartner the Sub-Deacon.

The sermon was by Father Reilly, of St. Patrick's Church, who took his text from Matt. vi., 32 and 33. "The Kingdom of Heaven is like unto a mustard seed which a man took and sowed in his field, which is the least indeed of all seeds; but when it is grown, it is greater than the birds of the air, and it dwells in the branches thereof."

The reverend gentleman spoke as follows: Gentlemen, brethren of the C. M. B. A.: The very pleasing duty has been assigned me by my pastor here of welcoming you in the name of the church Catholic, to the City of the Straits in face of such a function, I cannot but confess that I am affected by a sentiment as solemn as it is significant—a sentiment which cannot be common at this moment to most of you, and which is presented in the parable of our Lord Jesus Christ—the parable of the mustard seed. It is a solemn thing to be seen collectively—adjusting our proportions to Divine patterns. It is significant of how fondly our organization has been fashioned upon models of Catholic thought.

The parable suggestively refers to and is illustrative of the history of the church—the "Kingdom of Heaven upon earth"—and the characteristics which make it applicable to this organization are so many features by which to identify the society as the legitimate sower of that rare plant. Its beginning is diminutive—"the least indeed of all seeds"—but its growth is precipitate and its development permanent and unparalleled—"when it is grown up it is greater than all herbs and becometh a tree." History in manufacturing so fast, my brethren, that it makes me feel old, my if no one else, it obliges me to talk old. In point of time it is not so long since I looked upon this organization with a kindly eye, and it bore about the relation to its present self that the little grain of seed bears to its giant outgrowth. I can not claim pride, as some of you say, in the planting of the seed. I do claim virtue for discerning from the first the character of that seed—its earliest advents at growth betrayed the mustard—its seasoning virtues, its remedial action. Displeased or esteemed, trusted or distrusted, opposed or encouraged, the C. M. B. A. like a virtuous seed, admitted itself to the soil, and it has lived to win acknowledgment of its worth even from those who were most sceptical of its good beginnings, its remedial action. For we are not ignorant, brethren, and it would be most ungenerous to deny the fact, that through the means of this society already an association that were temporary blessing as the sign manual of its approach, whilst everywhere its influence is perceptible in the new awakening of faith, in the intensifying of charity. They join the association from a charitable motive—charity to some one, since its beneficence is attached to a mortuary duty, and it brings them necessarily into contemplation of death. The security it offers is intimately bound up with the perpetuity of the church—re-awakened zeal, renewed fidelity is the inevitable result, the good savor, the salutary seasoning, the remedial action of the mustard. And if this recalls the unworthy remembrance that you have no always and in all places been reciprocally appreciated by those most interested in this feature of your influence let me remind you that the mustard seed, if taken whole, is insipid and inert, and requires a mastication or grinding to discover and develop its hidden virtues. It is not so now, since at this time we are gathering disconsolate brethren in this same city. "Recognize yourselves and you will win the recognition of the authorities." The advice has been followed, and can you ask more recognition than is afforded you in this pro-Cathedral to day!

Agains, the mustard seed prolific. Its branches are very fructiferous from the very trunk to their last extremities; the tree forever brings forth exactly the same kind of seeds—so does the Catholic Church, so must the organization begotten of its faith and conformable to its ideal. Propaganda is your only protection—a signum non otiosum prevention. Its members are mortal, therefore it must be immortal. We have all in turn to tax its beneficent fund to the extent of \$2,000, and since the days of man's life are not so multitudinous as to let a few of us pay in a half of that sum, it follows that you can only survive by force of propagation. Some may say, "Is this possible? I reply there is nothing more feasible. It is simply the proposition of perpetuating population. Your mission is to reach after millions who acknowledge the spiritual sovereignty of the Catholic Church. This once attained, the security of your maintenance is guaranteed with millions yet to be won. You will want for the material with which to repopulate your ranks when the Catholic Church—the old mustard tree—shall make void the promises of Christ, and in defiance of the universal laws no longer bring forth according to its kind. Be not, therefore, anxious on this score. Go long to your organization, remain true to its instincts that gave it birth, it need fear no deficiency. It is prohibitive in its very nature. Every parish should have its branch, and if it does its work and its want is felt, there is no more reason for its exhaustion its capacity or dying out than there is to fear for the least extinction of the human race, and confirmation classes as you see them coming forward annually to the altar. And here let me say to you is a field your propaganda should consider its own, should watch intently and assist to develop. Already your conventions are remarkable for the intelligence and respectability they present in the superior personnel of such gatherings. Are these gentlemen delegates teachers in their respective Sunday schools? Are they cultivating the acquaintance of the young boys of their parish, so that when these boys shall have crossed the threshold of maturity, a few years hence, they may be the first to grasp them by the hand, to bid them welcome to man's estate, and to propose their names at the next meeting of the branch for membership. Here is a field vast and inexhaustible. We bid you welcome to it with your organization, which from the small mustard seed of a few years since has become a stately tree in whose spreading branches the frightened birds of uncertainty mortality are seeking the security of repose. Perigite juvenes! proceed in your good work, and be assured of the blessing of every failing father and anxious brother to whose clammy brow you bring the benediction of certainty that those upon whom the glowing eyes are fondly fixed will not at least be forced to leave the funeral procession to be located in an orphan asylum, or to enter an almshouse. The reward of the spiritual and corporal works of mercy are yours. The Widow's blessing, the orphan's blessing, my blessing and the blessing of Father, Son and Holy Ghost be with you now and to the end. Amen.

At the conclusion of the services the procession was formed and marched to the foot of Woodward avenue to take the boats to Belle Isle, while the clergy, at the invitation of Father Van Dyke, adjourned to the grand hotel for breakfast and a social session.

The day of the island was an exceedingly enjoyable one to the participants of the reunion, in which hundreds from the following places, outside of those from Detroit, took part: East Saginaw, Fort Austin, Au Sable, Marine City, Ionia, Grand Haven, Port Huron, Oshtemo, Grand Rapids, Ann Arbor, Monroe and Wyandotte, all from Michigan, and the following from Canada: Fort Lambton, Windsor, Essex Centre, Tecumseh, Riverview and Canada, Sandwich and Chatham.

PRIZE DRAWING FOR BAZAAR, ESSEX CENTRE CATHOLIC CHURCH.

The drawing of prizes for this bazaar took place in Peck's Hall, Essex Centre, on Thursday, September 1st last.

The Committee having charge of the drawing were present and consisted of the following: J. O'Connor, chairman; J. O. Peck, E. Brady, F. Delmore, Wm. Kane and H. W. Deary, secretary.

Two children aged about six years were selected to draw the tickets from the box, which they did alternately. They were Master Joseph Brady and Miss Jane Delmore.

The following are the winning numbers and names of the holders:

1 Village lot in Essex Centre, C 2708, won by unknown person in Buffalo, N. Y.

2 Twenty-five dollars in gold, C 365, won by N. Schil, Hamburg, Ont.

3 Oil painting, given by Jean Wagner, A 1470, won by Wm. Gaece, Windsor, Ont.

4 Ten dollars in gold, given by Rev. D. O'Connor, C 3040, won by A. H. Nilien, Sandwich, Ont.

5 Oil painting, given by Rev. B. Waters, C 1296, won by P. Gagnon, Winnipeg, Man.

6 \$10 Gold, given by Rev. P. J. Shea, D 1268, won by Roderick McKee.

7 \$10 Gold, given by Rev. M. J. Tieran, B 238, won by Jno Lovett, Yarmouth, N. S.

8 \$5 Gold, given by Rev. A. Wasserman, A 1031, won by C. J. Bird, Hamilton, Ont.

9 \$5 Gold, given by Rev. J. P. Molphy, C 1040, won by J. E. O'Neil, Winnipeg, Man.

10 \$5 Gold, given by Mrs. Harper, C 711, won by P. Ouellette, Amherstburg, Ont.

11 Book, given by Rev. P. Ryan, C 364, won by N. Schil, Hamburg, Ont.

12 Meersault pipe, given by Rev. M. Mungeron, B 65, won by Rev. P. Pope, Chatham, Ont.

13 Clock, given by Rev. M. McGrath, B 1234, won by Mrs. P. Fleming, Dundas, Ont.

14 Book, "Parnell Movement," given by Rev. Fr. Cumming, A 571, won by Rev. M. McGrath, Windsor, Ont.

15 Book of songs, given by Rev. A. Cote, C 5649, won by Mrs. Chadwick, Gordon, Ont.

16 Fancy cushion, given by Rev. C. McManus, D 670, won by H. L. Drouillard, Amherstburg, Ont.

17 Box Cigars, donated, B 2046, won by James McGowan, Windsor, Ont.

18 Table lamp, donated, D 2537, won by Mary Whitty, St. Helen's, Ont.

19 Japanese fan, donated, B 3426, won by Miss Isabel Gillogly, Lindsay, Ont.

20 Hand-painted plaque, given by Ursuline Convent, A 1695, won by Mary Hayes, Hamilton, Ont.

21 Hand-painted panel, given by Ursuline Convent, Chatham, D 1016, won by Ralphyore, Guelph, Ont.

22 Japanese toilet set, C 306, won by Rev. M. J. O'Brien, Peterboro', Ont.

23 Fancy cushion, donated, C 155, won by Katie Reidy, London West, Ont.

Correspondence of the Record.

FROM MONCTON, N. B.

Moncton is a very important town in the County of Westmorland. It contains about seven thousand inhabitants and is rapidly growing. It is the headquarters of the Intercolonial Railway. The general offices of the system are situated here, together with workshops, which give employment to a large number of men. There is also in Moncton a sugar refinery, clock factory and cotton factory. It is situated on the main line between Quebec and Halifax. A line to St. John, N. B., branches off here. A private line twenty nine miles long runs from here to Bouchouche. The surrounding country is extremely fertile. It is also connected by water with the Bay of Fundy, so that everything points out a brilliant future for the town.

The progress of Catholicity has been commensurate with the progress of the town. Less than a dozen years ago the few Catholics then resident here were wont to assemble at a private house to assist at the occasional celebration of the most Holy Sacrifice. About two years later the present fine frame church 45x100, with galleries, was erected, but so rapid has been the increase of the Catholic population, that the present energetic pastor, Rev. H. A. Meslin, has found it necessary to erect a larger edifice, and last Spring the foundation was begun. The walls are now as high as the ground. The new church will be in the Gothic style, 65 by 145, and will be built of stone obtained about eight miles from the town. It is estimated the cost will be about thirty thousand dollars. The site of the new church is on the lot adjoining the old one. The latter is to be turned into a school when the new church is completed. In order to raise funds towards the building of the new church a bazaar is to be held early in Sept.

There are about four hundred families belonging to the Parish. About one half are Irish or Irish descent. A large number are of French descent, or, as they are called, Acadians, whose ancestors originally settled in Acadia, and whose cruel banishment from their happy homes has been so graphically and feelingly described by Longfellow. The sisters of charity have charge of the senior girls' school. The Parish is under the spiritual jurisdiction of its Lordship Bishop Sweeney of St. John, N. B.

Moncton, Aug. 29th, 1887.

FAITH OF TWELVE MISSIONARIES.

A REMARKABLE FEATURE OF THE WORK IN WHICH THEY LOSE THEIR LIVES.

From New York Sun.

Many Roman Catholics in America will recall Father Connaughton, who came to this country about two years ago to collect funds for his mission work on the gold coast of Africa. This devoted missionary has just fallen a victim to the climate of equatorial Africa. He is the last of twelve priests of his society who within the past two years have died in the harness on the gold coast or on the pestilential banks of the lower Niger. Mr. Flegal last year described an interesting feature of the work these self-sacrificing priests were doing.

It is well known that some of the Niger River tribes offer human sacrifices to their gods. They believe that they can heap upon the poor victim, who is almost invariably a child, all the sins of the people, and that this load of sin is completely washed away in human blood. Great crowds assemble to witness the sacrifice. The multitude fill the air with frenzied impressions and wave their arms wildly towards the trembling little victim. After all is over the people go home light of heart, believing that their sins have been expiated.

The victims are usually obtained by purchase from some of the most degraded Niger tribes, who bring their sickly and weaker children to market, and these sell them with full knowledge that the children are to be murdered. These Catholic missionaries have been doing their utmost to break up this horrid custom. While trying to induce the tribes to give up their sacrifices, they have also kept a close watch on the market, and have saved scores of the children from a fearful fate. They have induced many of the parents to take their children back home. When they have failed in this they have bought the wretched merchandise themselves, have nursed the children back to health, taught them how to work, and instructed them in the Christian faith. It was in the performance of humanitarian labors such as these that Father Connaughton fell.

It is a strange coincidence that two noted African travelers, neither of them a Catholic, have recently testified that in the regions they have visited the missionary methods of the Roman Catholics are much superior to those of the Protestant workers. Shortly before his death Mr. Siegel wrote that he considered the Catholic missionaries the more useful apostles of civilization, because they taught the natives how to improve their physical condition, while the Protestants confined themselves to teaching biblical doctrines that were almost incomprehensible to the natives. Baron Von Scholtze, the Congo traveler, says: "The French missionaries are teaching the natives how to work. I cannot say as much for the English and American Protestants. Some of them have written worthy little books in the native languages, and others, like Mr. Greenfield, have made their mark as preachers; but they are far from making themselves so useful to the natives as the Catholics."

A SEPARATE SCHOOL GRADUATE.

Master William T. Harte, son of Mr. P. Harte, of Hamilton, creditably passed an examination in the first year at the University of Toronto. Out of a class of 120 he occupied ninth place. Master Harte commenced his education under the Sisters of St. Joseph, and on attaining the proper age he entered the Model School, under Mr. C. Donovan, now Inspector of Separate Schools, where he gained the highest honors, having won the late Bishop Crinon's silver medal. At the age of 15 years and 6 months he attended an examination at the Collegiate Institute and obtained a third class non-professional certificate. He has been a student at St. Michael's College, Toronto, for the last two years, and has been noted for his diligence and attention to his studies. During the last term he studied for the university arts examination just over. We congratulate him on his great success. Mr. Harte may feel justly proud of his son, who is now only just past his 19th year. He reflects credit on Inspector Donovan, who first imparted to him the rudiments of a good education.—Hamilton Times.

Catholic Colored Mission of Windsor, Ontario.

As Dean Wagner, who has in hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school for the colored children at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, together with the benefactors' lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card. 451-47

WANTED. A CATHOLIC MAN of business disposition and steady habits. Must travel short distances in routine in which he resides. Apply with references to BERNARD BROTHERS, 36 & 38 Barclay St., New York.

TEACHER WANTED. A FEMALE TEACHER, HOLDING A Second or Third-class certificate, wanted for the R. C. S. S. No. 4, St. Albans, for the remainder of this year. Duties to commence the 29th August, 1887. Applications will be received until the 27th of Aug., and must be forwarded immediately, stating salary, etc. Address, L. WADDICK, Dupes F. O., Ont. 454-57

TEACHER WANTED. A FEMALE TEACHER wanted for B. S. No. 4, St. Albans, for Principals. See-ond-class certificate. Duties at once. Address, P. J. DEWAN, Grafton F. O., Ont. 452-1.

MARRIED.

In Toronto, on August 27th, Mr. William Andrew O'Neil to Miss Minnie Murray, daughter of J. Murray, Esq., of Toronto.

LOCAL NOTICES.

For the best photos made in the city go to Rev. Bacon, 280 Dundas street. Call and examine our stock of frames and paraphernalia, the latest styles and finest assortment in the city. Children's pictures a specialty.

Prof. Low's SULFUR SOAP is a delightful toilet luxury as well as a good curative for skin disease.

New Fall Dry Goods received at J. J. GIBBONS.—New Dress Materials and Trimmings, new Flannels, Underclothing, Yarns, new Hosiery, Gloves, Shawls, new Shirts, Cellars, Ties, Braces.

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PARNELL.

Messrs. CALLAHAN & Co., GENTLEMEN.—The Obituary of Mr. Parnell, issued by you, presents me to be an eminent liberality, and as I do not deem the editorial expression of the Irish leader.

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The Monthly Drawings take place on the THIRD WEDNESDAY of each month.

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VOLUME 9.

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We live in our lonely cells, And the solemn chime of the convent bells, Tells our silent life away, The loud world's busy hum, Breaks on our earling walls, As waves break on the shore.

Like the voices we used to hear, Long ago in childhood's prime, We the ties of a long past time, The thoughts of a long past time, Far from the busy strife, From battling passion's thrill, Martha's work and Mary's part Our own new portion.

A life of prayer and prayer, A life of working love— 'Tis like the life of the Angels, Who minister before the throne. The night in our lonely cells, With the sick and the poor by day: Thus sweet as the lilies of the convent bells, Glides our life with God away. Dr. Murray Maynooth College.

WANTON BLOODSHED.

THE CRIME OF COERCION IN IRELAND BEARING FRUITS.

Dublin, September 9.—Mitchellstown, where the case of the government against Mr. Wm. O'Brien under the Coercion Act was to have been tried to day, was crowded all day with civilians, police and soldiers. Mr. O'Brien did not appear in court to answer the summons. The service of the summons was proved and the Judge granted a warrant for Mr. O'Brien's arrest. An open air indignation meeting was subsequently held. Mr. Henry Labouchere and others made speeches denouncing the government for its course in regard to Ireland.

A conflict arose between the people and the police. The riot originated in an attempt to assault the government stenographer who was present to take down the speeches of Mr. Labouchere and others. The police essayed to protect the stenographer and were set upon by the crowd. Thereupon the constables charged upon the crowd and repulsed them. The crowd rallied and made a desperate attempt to seize the stenographer when the police fired into them, killing two men and wounding several.

The force of police repulsed by the mob was sixty strong and fully armed. The crowd used sticks and stones as weapons and severely injured several of the constables, who forbore to advance upon their assailants. After receiving reinforcements the police advanced upon the crowd and commanded them to disperse. This command was met with a shout of defiance and the mob refused to retreat at the constables. The officer in command of the police gave the order to fire, and six rounds of rifle ball were poured into the crowd. Two men fell dead and several sank to the ground badly wounded, the mob retreating and finally breaking into sections and dispers